

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

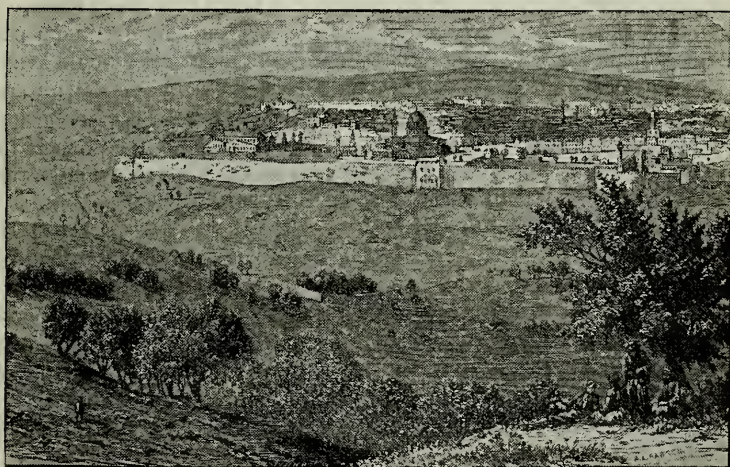
[ESTABLISHED 1840.]

"I say unto you, come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism."—ALMA 7: 14-15.

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JERUSALEM.

A LOOK AT THE HOLY LAND.

BY ELDER J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

"AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord shewed him all the land of Gilead, unto Dan. And all Napthali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed."

There is something wonderfully fascinating about the "little parcel of ground" described in the above "deed," issued thousands of years ago to the seed of Abraham. Next to the Jews themselves, the Latter-day Saints have the greatest cause to turn their memories back with love to the "Old Homestead." With unquestioned interest let us visit the sacred precincts.

But where shall we enter the Promised Land? From the east, whence the wise men came to pay their homage to the infant King? From the north, by way of Damascus, through which Abraham first entered? From the sea, landing at Haifa, where we can pluck the first flower from the tranquil heights of Carmel? From Joppa, where the fierce battle of the waves and the rock-bound coast has scarcely had cessation since the days of Jonah? By the route of the spies, from the wilderness of Zin up through the vine-clad valley of Eschol where the prize winning cluster of grapes was found? Or shall we come in by Moab and Nebo, and cross the Jordan where Joshua and Caleb passed over with their 2,500,000 companions to take possession of their inheritance?

Well, any or all of these ways would be extremely interesting, but if we choose some other way it will aid us more in our look at the Holy Land.

Should we take the ordinary route in springtime, the botanist in our party would hold us in the field and on the mountains; the geologist would keep us in a single canyon studying the rocks; the theologian would sit down to read his Bible on every spot that owned a verse of scripture; the archæologist would stop to excavate the heaps of debris in Hinnom and Jehoshaphat; the ornithologist would linger to listen and look at the birds; the agriculturist would interest himself in the soil; and the colonist would be looking for the most suitable site for one of the coming cities of the redeemed Palestine. And so we should find it impossible to go with united interest over any of the above-mentioned routes.

Then what course shall we take, you will ask? I have thought of a plan which for my purpose, namely, to impress you all with the physical features of the Holy Land and to locate the most important historical points, will prove the most satisfactory.

Only One has ever yet looked down on this great Hebrew Homestead from the point I have in view, but we, after our study of Palestine, can well imagine what Jesus saw as His glorious resurrected person receded above the clouds.

Come along, now, with your field glasses, and let us place ourselves at once

in an airship "anchored" twenty-five thousand feet directly above the Mount of Olives—the spot from which the Savior ascended into heaven.

Wonderful is the view, below and all around! Awful the heights! Extensive the horizon! Now you can see from "Dan to Beersheba." Aye, still more, if your glasses are good, from the "wilderness of Zin unto Rehob as men come to Hamath."

Our point of view is the center of interest. All Christians are looking to the Mount of Olives as the place where Christ will set His feet again on His return to earth. But with the Bible and our geography together we can discover another interesting feature of this centrally chosen spot. Listen to these familiar verses:

"When he arose, he took the young child and his mother by night and departed into Egypt" (Matt. ii: 14).

"Then Jesus went thence and departed into the coasts of Tyre and Sidon" (Matt. xv: 21).

These two passages mark the limits, south and north, of the travels of Jesus so far as we have any record. He was "about thirty years of age" when His public work began, and about three and one half years were occupied in His ministry, making Him thirty-three and a half years old when He reached the limit of His earthly life. Notice, now, the correspondence in your maps. The point to where Joseph went with the young child and his mother in Egypt was "about" 30° north latitude, and the coasts of Tyre and Sidon, that is a line between these two cities is $33\frac{1}{2}^{\circ}$ north latitude, leaving the $3\frac{1}{2}^{\circ}$ in which His life's travels were confined; and strange to say, the Mount of Olives is almost exactly midway between these two points, that is, $31^{\circ} 45$ m. north latitude.

Again, it was thirty-three and a half centuries from the time the Lord told Moses that He had "come down to bring them out of Egypt unto a good land and a large flowing with milk and honey," to the year when the same God of Abraham, Isaac, and Jacob appeared to Joseph Smith and introduced the beginning of the latter-day work through which the promised land is to be redeemed.

Whether or not there is any significance in these facts, these coincidents are interesting.

But we are ready now for our general survey of the wonderful world below. The meteorologist may study the air and the clouds and the winds, but while the atmosphere is clear we shall cast our eyes around and down upon that "Garden of the Lord" as it appears in spring time, for the land is one vast field of flowers from Hermon to Horeb. Have you read your Bible through and through? Then almost every tree you see down there will have a tale to tell, every stone a story, every hill a history.

Did you expect to see a vast plain before you? What a broken up piece of the world! Hills and hallows, crags and canyons, peaks and plains—a topographical medley, and a thousand blending colors from the snowy crowns of Hebron to the blue surface of the seas and the pools, so charmingly beautiful that you will wonder if heaven is down *below*.

There is another analogy in this grand creation before us. Cast your eyes to the east and north, *El Ghor* (the hollow) lies athwart the view, awful for the depth of its depression, and from all sides—from Edom and Moab in the

south, from beyond Mount Nebo on the east, from all the grazing lands of Gilead and Bashan, from the slopes of Herman on the north, and from the elevations of Ephraim along the west, are flowing the streamlets, rills, brooks, and rivers of all that water-shed, gathering themselves at last into the Dead Sea; just as this world-system of human souls—trickling infants, splashing childhood, dashing youth, and the stiller but much less shallow rivers of old age, are congregating daily in the grave; and as without the lifting power of solar heat, that multitude of impregnated drops must lie forever in the aqueous tomb, so you and I and all of us, with sin-stained souls, would stay through endless years imprisoned in the sepulchre of death, except the Son of Righteousness shall lift us up.

Look once more down into that deep depression eastward, twelve hundred and ninety feet below sea level, and nearly four thousand feet below the summit of Olivet. Watch the winding Jordan pouring every day into the salty sea, even at low tide times, a million tons of gathered raindrops from the mountain sides.

The scene is solemn when we think of how that mighty flood stood back while Israel crossed the gateway to the Promised Land. In Jordan, too, Naaman dipped his leprous flesh, emerging at the seventh time with a purified body like that of a child. This is the stream which bore the woodman's axe as if it were a piece of board. At one of the fords of Jordan the test was given when two and forty thousand sons of Ephraim went to their untimely death because they "could not form to pronounce" the password *Shibboleth*. And in this self-same stream the grandest lesson of humility the world has ever seen was given when Christ went down beneath the wave (it was indeed the "lower parts of the earth") to teach mankind once more the way of life through the watery gate. Who could fail to learn these lessons preceding the promised rest and glory? But not the stream alone, the banks of Jordan on either side are inundated with a flood of history, so deep that not a barren spot is found from Galilee to the Sea of Salt. Look, down beyond the pointed hills rising like a million tents of Israel, lie the ashes of old Sodom and Gomorrah, the site of Gilgal, the heaps of Jericho, once the city of palm trees. Further away to the north-east beyond the river, you see a splashing brook rushing down that deep ravine; yes, that is Jabbok where Jacob held his long night-wrestle with the angel.

Trace that rugged canyon running down from Bethel twelve miles north of us past Jericho and on to Jordan. What is it? Read I Kings xvii, and then you will not forget again the story of the Brook of Cherith, and how Elijah hid from Ahab in the rocks, and how the ravens came twice every day to bring him bread and flesh. I am not a disbeliever in miracles, but listen while I tell you what seems to me a likely explanation of that story. In Judges vii: 25, we read of two princes of the Midianites, Oreb and Zeel, who were the chiefs of their respective Arab tribes. At the time of Elijah there were various tribes in these vicinities, and many of them were unfriendly to the king of Israel. That tribe taking the name of their chief, Oreb (Arab), dwelt along the brook of Cherith, and when the prophet came to them for protection, they took him in as a refugee from King Ahab whom they hated. These Arabs are true to that instinct of hospitality to this day.

They not only resemble the raven in color, but the word *Oreb* in old Arabic meant raven (or Arabs, black like ravens), and the tribe was called "ravens," just as that famous Indian tribe of Montana, U.S.A., are known as "crows." Now read the sixth verse of I Kings xvii, and substitute thus:

"And the *Arabs* brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook."

[TO BE CONTINUED.]

AMBASSADORS OF CHRIST.

A REVEREND gentleman, writing for an eastern contemporary and offering advice to a young man on the advisability of "entering the ministry," has this to say:

"By all means, young man, follow your soul's call. If the voice of your better self tells you to preach the Gospel, rest not till you find yourself obeying the high command."

That is, to say the least, very peculiar counsel from one who calls himself a minister, to a young friend evidently anxious to enter the service. It proves the utterly false and untenable position of the adviser.

A "minister" of Christ, if a successor of the first Apostles, is an ambassador from the Son of God to the world. He stands, according to the Scriptures, in the stead of Christ, declaring the message of conciliation. But an ambassador must be duly appointed and accredited. If not, he will be rejected as a fraud and a pretender.

Now, suppose a young man were to ask a United States ambassador to favor him with his opinion as to the advisability of entering the diplomatic service; suppose this gentleman were to tell him that, "if the voice of your better self tells you to be an ambassador, rest not until you find yourself obeying the high command"; and suppose, further, that the young man, following this counsel, should present himself at the court of King Edward and claim recognition as an American ambassador to Great Britain, what would happen? When asked for his credentials he would say: I have none, but I am obeying the voice of my better self. Would he not be suspected of insanity? And if he urged that an old diplomat had advised him to follow by all means his soul's call, would it not appear as if he were the subject of a practical joke?

An ambassador must, in the first place, be qualified for the mission he is to perform. Then he must also be duly called, appointed and provided with credentials. And, further, he must be in daily communication with his home government, and do nothing except in consultation with, and by instruction from that government. And these characteristics of an ambassador apply to the true ambassadors of Christ, as much as to those of any earthly government. The poor exorcists at Ephesus learned by experience the folly of assuming power and authority not bestowed upon them. They had seen the mighty works performed by Paul in the name of Jesus, whose ambassador he was. They, no doubt, heard the voice of "their better self" and desired to do as the Apostle did. They had a call from their own souls, and so they went forth to rebuke an evil spirit. There were seven of them, and in chorus

they cried out against the demon: "We adjure you by Jesus whom Paul preacheth." But what was the result? "The man in whom the evil spirit was, leaped on them and overcame them and prevailed against them, so that they fled out of that house naked and wounded." It does not take much of a demon to overcome seven imposters, even if they are, as were these, the sons of a chief priest. This is clearly recorded in sacred writ as a warning against the pretense of possessing powers not given. The evil spirit is not imposed upon by pretenses. To the seven sons of Sceva, just referred to, he boldly said: "Jesus I know, and Paul I know, but who are ye?"

One who claims to be a minister of Christ, if not called "as was Aaron," or as were His Apostles of old, is merely a pretender. He may be a lecturer, a preacher, an emissary of a missionary society, or what not; and if he is a good man, he may do good among his fellow-men through his good influence, but he should not claim to be an ambassador of Christ unless he is called by Him personally or through His authorized servants. It was not the "voice of the soul" that converted Paul, but the voice from heaven. It is strange that professed ministers of the Gospel fail to see this truth. But this defect in their spiritual vision, and consequent darkened understanding, is one obstacle to the salvation of the children of men.—*Deseret News*.

THE VALUE OF THE BIBLE.

"THERE came a time in my life when I doubted the divinity of the Scriptures, and I resolved as a lawyer and judge that I would try the book as I would try anything in the court room, taking evidence for and against. It was a long, serious, and profound study, and using the same principles of evidence in this religious matter as I always do in secular matters, I have come to the decision that the Bible is a supernatural book, that it has come from God, and that the only safety for the human race is to follow its teachings."—*Salmon P. Chase, a chief justice of the Supreme Court of the United States*.

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest."—*Goethe, the celebrated German author*.

"The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from its source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value."—*Sir Walter Scott*.

"I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written."—*Sir William Jones, an English orientalist*.

"The Christian faith has been, and is still, very fiercely and obstinately

attacked. How many efforts have been and are still made; how many books, serious or frivolous, able or silly, have been and are spread incessantly in order to destroy it in men's minds! Where has this redoubtable struggle been supported with the greatest energy and success? And where has Christian faith been best defended? There where the reading of the Sacred Books is a general and assiduous part of public worship—there where it takes place in the interior of families and in solitary meditation. It is the Bible, the Bible itself which combats and triumphs most efficaciously in the war between incredulity and belief.”—*Guizot, the French historian*

“I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.”—*John Quincy Adams, sixth President of the United States.*

“I call that, apart from all theories about it, one of the grandest things ever written with pen. . . . A noble book! All men's book! It is our first, oldest statement of the never ending problem, man's destiny, and God's ways with him here in this earth. And all in such free-flowing outlines; grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation.”—*Thomas Carlyle*

The Greatest Woman.—Some time ago two hundred club women in one of the Central States were asked the question: “Who is the greatest woman in history?”

The question certainly is not a new one—one wonders sometimes how many centuries old it really is—and the answers included names of women whose commanding intellect, personal charm, or self-sacrificing labors for humanity had made them famous the world over. Yet the prize answer held the name of none of these. This is the way it read: “The wife of a man of moderate means, who does her own cooking, washing, etc., brings up a large family of girls and boys to be useful members of society, and finds time for her own intellectual and moral improvement, is the greatest woman in all our history.”

Probably many a tired housewife, reading the answer, has thought grimly that the woman who does her own housework, brings up a large family, and “finds time for her own intellectual and moral improvement” deserves to be called the greatest woman in history. Possibly she is even guilty of a passing wish that the writer of the paragraph in question might try for herself, and see how much time she would find for intellectual and moral improvement. Yet, although provocative of possible irritation, the prize answer has comfort too.

In the natural course of things, to be the “greatest” woman in history must be a solitary glory, but one may fall short of such distinction and yet make the world the richer for a life of toil not forgetful of ideals. The comfort lies in the fact that more and more the work of the house-mother—rich or poor, provided only that heart and hands give glad service—is taking the first place in the world's honor list.—*Youth's Companion.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 14, 1906.

EDITORIAL

THE PRESBYTERIAN ATTITUDE TOWARDS THE "MORMONS."

THE Presbyterian general assembly of America and the Cumberland Presbyterian assembly have both been in session recently in the States. The Cumberland Presbyterians have been separated from the main body for many years, and among the important matters which came up at these meetings was the question of uniting again the two factions.

During the negotiations for unity, messages were sent between the two assemblies which were in session at the same time in different cities. The General assembly telegraphed to the Cumberland Presbyterian assembly at Decatur the following message:

"Presbyterian general assembly in session at Des Moines sends sincere greetings. Read first Corinthians, first chapter, tenth verse. (Signed)—W. H. Roberts, stated clerk."

The passage referred to is:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

This reply was received from Decatur:

"With prayerful good will and brotherly love we acknowledge gratefully your greetings. Read first Thessalonians, second chapter, sixteenth and seventeenth verses. (Signed)—Ira Landrith, moderator."

The Scripture referred to in the reply follows:

"Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost.

"But we, brethren, being taken from you for a short time in presence, not in heart, endeavor the more abundantly to see your face with great desire."

After much discussion the union was finally accomplished.

Having thus become "perfectly joined together in the same mind and in the same judgment," these good Christian brethren could now with united forces attack their common enemy—which they immediately proceeded to do.

And who is this common enemy?

Why, the "Mormons," of course.

In this case one special "Mormon"—Senator Smoot—was the object of attack.

Led by the Rev. Wishard, a Presbyterian preacher well known in Utah for his bitter hatred of everything "Mormon," the whole assembly of "divines" rushed on to the attack. Rev. Wishard introduced a petition which was to be sent to the President and the Senate of the United States asking that Reed Smoot, senator from Utah, be deprived of his seat in the law-making body. The reason given for this was that the said Reed Smoot belonged to a church which the petition called "a vile, treasonable organization."

The dispatch from Des Moines states that "Amid scenes of great excitement and demonstration, and without a dissenting vote the resolutions were adopted and ordered to be immediately dispatched to Washington.

Among the religionists of America, the Presbyterians have been among the foremost agitators against the Latter-day Saints. This has been true from the days of the Prophet Joseph Smith until the present. Sectarian ministers have gone to Utah to convert the Mormons. These men have been treated with respect and courtesy, and nothing has been placed in the way of their proselyting; yet, from time to time, these ministers have sent out the vilest lies regarding the "Mormons." These false reports usually go to those upon whom the preachers are dependent for their salaries, and so their object is obvious. Not only have they been successful in bringing money out of the pockets of sympathizing people to support the missionaries to the "Mormons," but they have brought contumely on the Latter-day Saints, and in some cases, persecution to the death.

Is this strong language regarding our friends the Presbyterians of America? Herewith, then, is quoted a sample of what has been said about the Latter-day Saints. It is an extract from an article written by this same Rev. Wishard, and printed in "The Church at Home and Abroad," for May, 1887. The magazine is "published monthly by order of the General assembly of the Presbyterian Church in the United States of America."

"It (the Mormon Church) is not a church, though claiming to be the only apostolic church. It is not a state, though assuming to dominate all governments. It is not a society, though arrogating the perfections of social adjustment. It is not a family, though it has made enormous attempts in that direction. Let us write it in a sentence: *It is diabolism enthroned on sensualism, inflated with Judaism, poisoned with the merit-making of Buddhism, inspirited with the secret knavery of Jesuitism, masquerading before the world in the forms of our holy religion.* Do not charge aught as written in malice. This is the verdict of the deliberate and most charitable judgment of the best men of the day, who with Bible in hand have sought to cast some rays of light into this midnight of pollution. After some months of contact with this *ism*, in free conversation with its defenders, and with an honest but fruitless effort to find in it something of truth and righteousness, one is driven to concede the estimate already given of this moral plague upon our nation.

"Conceived in falsehood, nurtured in fraud, steeped and poisoned with covetousness, bloody with crimes of deepest dye, there *must be* an end to all this iniquity. The sound of the early decay of Mormonism, of its utter overthrow, is in the air. The hand of eternal Justice has already carved on the

face of those uplifted mountains its sentence of coming doom. Mormonism may choose to die as did bigoted Judaism, putting the torch to its own costly temple; but die it must. He whose word is settled forever in the heavens has said, "*Be sure your sin will find you out.*" As sure as God has written the inexorable sentence, so sure must this great beastly iniquity go down."

There is much more of the same kind, but this sample is enough. This was written nearly twenty years ago, and "Mormonism" is not dead yet; but on the contrary, is growing in strength and influence every day. The Rev. Wishard is no true prophet. He is still at his wicked work of misrepresentation; and he has the General assembly following him!

Do Latter-day Saints need further evidence of the truth of their position that the Christian world is in an apostate condition when they see its leading advocates speak in such false and vile terms of that which every Latter-day Saint knows to be true and pure and good? No; every time church assemblies, whether Presbyterian or otherwise, denounce the Church of Jesus Christ of Latter-day Saints, and try to bring persecution upon its members, it is simply one more strong testimony that Joseph Smith was a prophet of God, and that "Mormonism" is true.

N A

Releases.—The following Elders are honorably released to return home June 22nd, 1906: Lewis S. Gardner, Thomas R. Simper, Grimsby conference; Daniel C. Rich, Liverpool; Charles C. H. Smith, Wilford A. Beesley, London; George F. Webb, Norwich; John Oliver, Nottingham; G. Albert Bullock, Sheffield.

Departures.—Elder William J. Salmon sailed from Liverpool to New York per s.s. *Oceanic*, June 6, 1906. Elder William W. Pratt sailed from Liverpool per s.s. *Canada*, June 7, 1906. Six emigrating Saints were with him. Elders Salmon and Pratt were honorably released some time ago.

FROM THE MISSION FIELD.

Baptisms.—Two baptisms were performed at Plymouth, Bristol conference, May 30, Elder John W. B. Young officiating. The Elders in this district have had much opposition, but they feel that the work of the Lord is progressing.

A baptismal service was held in the Rotherham district of the Sheffield conference on Sunday, June 3, at the Rotherham Public Baths, at which two souls were added to the fold, Elder Jasper Hepworth officiating.

Changes in the Watford Branch.—Three very successful and interesting meetings of the Saints and friends of the Watford district were held on Sunday, June 10th, 1906. President Miles L. Jones and seven Elders of the London conference were present. On account of the emigration of Brother George A. B. McIntyre, he was honorably released from the presidency of the Watford branch, and Brother Arthur Norton was sustained to act in that position.

"Not Mormons."—Elder Wilford A. Beesley writes from London under date of June 10, 1906, as follows:

"While laboring in the town of Bedford last summer in company with Elder Walter F. Stevens, each Wednesday evening we used to walk some three or four miles out to the village of Kempston for the purpose of holding street meetings. We would commence our singing with no one in sight, but by the time we had finished the second hymn, a number of faces could be seen at the windows or open doors. One of us would then commence speaking, and in a few minutes some fifteen or twenty villagers had arranged themselves against a nearby fence, and a peaceful little meeting followed. We would then distribute our tracts, sell a few books, and after bidding them good-night, make our way back to our lodgings. This we continued to do week after week with neither signs of opposition nor approval, and so the season closed without any noticeable results.

"This spring two strangers have appeared in the village and commenced active missionary work, and as a result of their efforts, on the 27th of May, fifteen converts were baptized by immersion in the river Ouse. Strange to say, the missionaries refuse to divulge the name of the sect which they represent, except to members, but on the bottom of each tract that they publish are the words, 'Not Mormons.'

"Much interest has been aroused in Bedford by their preaching, and one or two London papers have published pictures showing the baptizing.

"From what can be learned, many of their teachings are similar to those of the Latter-day Saints, and so we have an example of people not having the courage to accept the truth because of its ill repute, but being led astray by unauthorized teachers.

"This is but another evidence that the teachings of Joseph Smith are gradually being taught by the sects of the day, though they are ignorant of the source from whence they sprang. But let us hear what the Savior has said of such: 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.'"

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for June 24, 1906.

SUPPLEMENTARY READING—chapter 13 of Talmage's Articles of Faith; also the opinions of eminent men on the value of the Bible, given in this number of the STAR.

18. THE BIBLE.

1. The Scriptures given for instruction. Isaiah 8: 20; Luke 1: 70; 16: 29-31; John 5: 39, 45-47; Acts 17: 11; II Timothy 3: 15-16.
2. The Bible not the complete word of God. II Nephi 3: 12; 29: 2-13.
3. Books of Prophets not contained in the Bible. I Chronicles 29: 29; II Chronicles 9: 29; 12: 15; 13: 22; 20: 34.
4. Writings of the Disciples not in the Bible. Luke 1: 1; I Corinthians 5: 9; Colossians 4: 16.

THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference convened at the Temperance Hall, Middlesbrough, Sunday, June 10, 1906, President Heber J. Grant, President J. Marlow Taylor and twenty traveling Elders of the Newcastle conference were in attendance.

At the morning session President Taylor welcomed all present, then presented the general and local authorities, which were unanimously sustained. The statistical and labor report for the seven months ending May 31, 1906, was also read, showing 8 branches, 559 members. There had been 168,589 tracts and 7,895 books distributed, 11,587 Gospel conversations, 62 persons baptized. President Taylor was pleased to report the conference in a very healthy condition. Elders Edward S. Rich, Walter Cox, Jr., and Herbert Owen explained some of the first principles of the Gospel of Christ.

President Grant delivered a discourse showing the necessity of a live religion. Said that if we are saved in the kingdom of God, it will be by good hard work. The theory of man-made religions was faith without works—the old cry of something for nothing. They who profess a belief in the Lord Jesus and expect that He will do the rest nourish a false hope.

At the afternoon meeting Elders Jacob G. Richie, Willard Keeley, William White, Jr., and Vernon W. Fairbanks spoke respectively upon the first four principles of the Gospel.

President Grant then showed the magnitude of the labor being done by the Elders of the Church of Jesus Christ of Latter-day Saints. Said there had been 2,700,000 tracts given away last year in Great Britain alone, and all this to awaken a living faith in God.

In the evening meeting Elders James McFarlane, Joseph A. F. Everett, Vincent F. Wootton, Luther M. Howell spoke respectively upon the Godhead, apostacy, restoration, and divine authority.

President Grant then spoke of the disbelief which prevails in the world, even among those who are teachers of religion. He showed how the Gospel as taught by the Latter-day Saints is so plain that a child can understand it, and have a testimony of the truth.

President Taylor offered a few closing remarks, and bore testimony to the truth of the Gospel.

President Grant met with the Elders in Priesthood meeting on Monday morning, each Elder giving a report of his labors. President Grant gave the Elders some valuable instructions.

Our conference proved a success in every particular. The visiting Saints, friends, and Elders gave a vote of thanks for the kind treatment received from our friends and Saints in Middlesbrough.

JAMES MCFARLANE, Clerk of Conference.

No man is born into the world whose work
Is not born with him; there is always work
And tools to work withal for those who will;
And blessed are the horny hands of toil!

JAMES RUSSELL LOWELL.

MISSION WORK IN AMERICA.

INTERESTING REPORTS OF MISSIONARY WORK AND INCIDENTS IN THE STATES

(Concluded from page 357.)

ELDER GERMAN E. ELLSWORTH, PRESIDENT OF THE NORTHERN STATES MISSION.

The conditions of the Northern States mission we think were never brighter. Last October we reported to you a conference just held in Nauvoo, and while we have not baptized any more people there, we have established a Sunday school, and I believe the average attendance has been forty. Our services are attended by from one hundred to three hundred people. They say their city is sixty years behind the time, and they welcome us back because our people do things. One man told me that it seems as through the ground in and around Nauvoo had been cursed, and that it would never amount to anything until the Latter-day Saints came back. We announced our desire to hold meetings there permanently, and the people helped us to obtain a suitable place for that purpose. We secured a corner lot on the block that President John Taylor used to live upon. The place was used for a store, but it has been fitted up as a meeting room, and one year's rent paid in advance by the people, because they desire us to continue preaching among them. The best people of the town are found in our congregations listening to the voices of the humble Elders who are sent to preach unto them. Our concerts and other amusements that we have given there have been well patronized.

One year ago last winter our Elders were turned out at 11 o'clock at night from a public hotel in Zion City, the home of the Dowieites. Before then they had lived in a dozen homes there, but the edict went forth from "Elijah" Dowie, and they were turned out from the hotel and left the city, with snow about eight inches deep, and had to walk a number of miles to another town. But within the last few months our Elders have found much to do in and around Zion City. The people there have been taught that an angel would come, and that a church would be established upon the earth with apostles, sevens, elders, priests, teachers, and deacons, as they were originally in the Church of Christ, and they have been looking for these to be appointed by the man whom they had thought to be Elijah II. The Elders are now declaring to them the Gospel message, and while we have not baptized any yet, numbers of the people welcome us to their homes, and we believe our Elders will have the privilege of baptizing some of them.

In the city of Council Bluffs, where about three years ago the Elders were taken away after we had vainly tried four years to maintain a branch of the Church, the Elders are now laboring again, with good success. Since Christmas we have baptized about a dozen, and there are more good honest souls prepared to accept the truth. We feel much encouraged in that city, as we are in other cities. We are thankful for the number of Elders who are being sent to that mission. The field is large, and many people are hunting for the truth; and they are beginning to think that it is wrong for congregations to

pay ministers to study the word of God for them, instead of individuals drawing near to the Lord themselves.

Our students who are attending various colleges in Chicago are a great help to the Elders there. We have taken most of the Elders out of Chicago and left the preaching to be done by our students. They are a faithful lot, almost to a man. They are found in church at least once each Sunday, at Sunday school or sacrament meeting, showing considerable faith when you consider that they have gone there to gain an education along other lines. We are proud of our students, and the universities are proud of them. This year the University of Wisconsin and the University of Chicago were represented by two of our students in the Inter-state debate.

ELDER JAMES G. DUFFIN, PRESIDENT OF THE CENTRAL STATES MISSION.

Four of the great commercial cities of our country are located in the section embraced within the Central States mission. The Elders travel principally two by two; but when circumstances demand they go singly. They work in the cities and in the country districts; they sleep in all kinds of places; they visit all classes of people; and yet out of more than five hundred Elders who have labored in that mission since I have been there, not one of them, so far as my knowledge goes, has returned home unclean as a result of anything he has done while laboring in the mission field. I have felt that that was a remarkable record for upwards of five hundred young men who have gone into the world inexperienced, and many of whom have scarcely been away from their homes before.

Sometime ago one of our Elders was taken by a body of men out into the woods, tied to a tree, and whipped. This is a very exceptional case in our mission. As soon as this fact was reported to me, I wrote to the Governor of the state where the whipping occurred (the state of Arkansas), and called his attention to the outrage that had been done upon this young man. I asked him, as the executive of that state, if he would not see to it that protection was given to our Elders, and that the wrongs that this citizen of the United States had suffered should be redressed. He wrote me a very kind and courteous letter, stating that it was the first time during his administration that he had heard of anything of the kind in his state, and he promised to send the papers and an account of the outrage to the prosecuting attorney and judge of the district where it took place, and see that steps were taken to bring the guilty parties to justice.

A short time after I received a letter from the judge of the Fifth judicial district of the State of Arkansas, and it read something like this: "President James G. Duffin, Kansas City, Mo. Dear Sir: Papers have been placed in my hands from the governor of the state, giving me information that an outrage has been committed upon the body of one of the Elders of the Church of Jesus Christ of Latter-day Saints. I regret exceedingly to learn that such a thing has been done in this state. I have heard that such things have been done; that your Elders have been mistreated in years past, and that the guilty parties have gone unwhipped of justice; but in this case, if it is possible that I can do anything to bring these guilty parties to justice, I can assure you that they will not escape." He goes on to say that about the time the Elder was

receiving this treatment in his district, his sick wife was in the state of Utah for her health, and she was being cared for by a family of our people, and receiving the kindest of treatment at their hands.

I thought, my brethren and sisters, when this letter came to me, what an example it was to us of the treatment that we should give the stranger within our gates, and after many days the bread that is cast upon the water will return to us with a blessing, not only unto our people, but unto our sons who are proclaiming the Gospel of the Lord Jesus Christ. The work of the Lord is increasing in that land. The faith of your boys is growing. They plant their feet firmly upon the revelations of God. They are not ashamed of the Gospel, neither are they ashamed of the name they bear, nor of their parentage, nor of their people. They face the world with the glorious message of revealed truth that they have to bear, and they are loyal and true in defense of that truth, upholding before the people the man of God whom our Father has placed at the head of His work upon this earth. The man to whom He has given the keys of the priesthood has their loyal support, confidence, and love, and this work has their loyal support and love also. With the help of our Father in heaven, so long as we are in that land laboring among our young brethren, it is our desire that when your sons return to their homes they will have it to say that their brethren who presided over them, in every act of their lives, in every word of instruction, advice, or counsel, sought to instil into their hearts the principle of faith in this great work that God has established upon the earth, nevermore to be taken therefrom, nor to be given to another people.

ELDER BEN E. RICH, PRESIDENT OF THE SOUTHERN STATES MISSION.

The territory covered by the Southern States mission is quite large, and includes the states of Ohio, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, and Kentucky. We have had a large number of Elders laboring in that district. Recently it has been my privilege to investigate the conditions in some of the islands of the sea. I have visited the Bahama Islands. We have Elders laboring on the Island of Key West, and I have had the privilege of bearing my testimony also upon the Island of Cuba. During the few years I have labored in the south, I think fourteen hundred Elders have labored at various times under my direction. I believe I can count upon the fingers of one hand the number of Elders who have made shipwrecks of their missions and been sent home with a dishonorable release. Recently we had the presidents of all our conferences together, and after calling out from the records of the various conferences the names of Saints whom we had lost sight of, and those whose standing in the Church was questioned, our reports showed that we had almost ten thousand members of the Church in the Southern States mission.

We have had considerable trouble on a little island by the name of Harker's Island, in North Carolina. Our Elders erected a church there, the Saints having purchased the lumber and floated it over to the island, and the Elders doing the carpenter work. It was one of the nicest churches on the island, but the enemy burned it down soon after the visit of one of the ministers who was very much opposed to us, and who recommended the people to take

any step to rid themselves of the "Mormon" religion. One of our Elders had started a school there by request, there being no school upon the island, and this seemed to enrage the people, with the result as stated. The school was continued in a private house, and they were informed by a note tacked upon the door that the house would be burned if the school was continued. One of the merchants received a notice that his store would be burned unless he discharged a "Mormon" girl employed there. They thought they would continue the Sunday school in the open air, and now they had received word that they must not do that, or else they will burn the houses of all the Saints if they continued it. (President Smith asks me if we had received notice that they would burn the air.) I wrote to the Governor of North Carolina, and in answer he stated that his people did not like our faith, but he would see what could be done towards protecting us. I told him, in my reply to his answer, that the people did not like the faith of Christ Jesus, and for that reason they crucified Him. I said that some of my people at home did not like his faith, but his co-religionists were permitted to worship God according to the dictates of their consciences. I reminded him also that there were one thousand four hundred and twenty-five of the people of his state who did like my faith and belonged to it, and we asked him to protect them in the rights guaranteed unto them under the Constitution of the United States. He has sent the papers to the attorney-general, and I believe that we are going to get justice. We do not occupy the same position that the Irishman did when he was told by the judge that justice should be done to him, and he stated that that was what he was afraid of. (Laughter.)

As a rule we receive more protection in the Southern States now than we have had before, and we have been building more churches. In the city of Jacksonville, we have just completed a church at the cost of \$2,500. All the carpenter work has been performed by the Elders. It is nicely seated, and everything bids fair for the building up of a most excellent branch in that part of the mission. I believe that our Elders and Saints are united, but as I have stated many times, we have not the number of missionaries we ought to have.

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